THE IOWA NUMBER
OF
UNITY.
FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.
VOL. V. *CHICAGO, AUGUST 16, 1880.* NO. 12.

EDITORIAL.

O. C.

THE IOWA UNITY.

The Iowa Association of Unitarian and other Independent Churches desired to circulate a good many copies of its Secretary's report for the past year, and to reach as many people as possible with some thoughts about our work, or workers, and our methods. There seemed no better way of doing this than through the columns of UNITY. And as the editorship of this paper has a happy facility in resting on different shoulders, it was suggested that possibly it might rest upon Iowa for an issue, thus giving brief needed rest to those who have borne many burdens, and giving Iowa a chance to say its say. This arrangement was made, and in this number of UNITY Iowa speaks. It hopes that its word may have some interest, not only for the dwellers on its own beautiful prairies, but for our fellow-workers everywhere.

Why may not the workers in different States issue a number of UNITY occasionally? Shall we not have, before long, an Ohio number, a Michigan number, a Wisconsin number, and numbers by other States? Tell us what you are doing, what you hope to do, and tell us especially *how* you hope to do.

The Iowa Association will circulate one thousand copies of the IOWA UNITY in Iowa. It is hoped that many of those into whose hands it may come will be roused to deeper interest in our work, and will themselves become subscribers to UNITY.

PREACHERS.

In a true church, made up of men and women who are in earnest, who have clear convictions as to the importance of great principles, all will be, in a measure, preachers. All, by word and work, will teach the essential truth. But long experience has led to division of labor in the church as well as in the factory. The church work will be better done if there are certain ones upon whom its direction is put. Hence the preacher. A preacher is one whose own ardent convictions have impelled to the work, and whose fitness for the work has been recognized by the church.

The true preacher has deep convictions as to the importance of definite work. If, then, we desire to obtain genuine preachers, we must state what the work is, and what are the general methods we pursue. To expect to enlist men and inspire them with enthusiasm by declaiming of airy nothings, by telling them that there is no work to be done that can be clearly stated, and that all pursuit of rational method is bigoted, by declaring that upon no foundation we intend to rear an unlimited unknown —to expect this is the wildest lunacy. Talk about truth and freedom and love and work, in the abstract, may be well enough at times; but a hungry man is more moved by concrete bread and butter than by any philosophy as to their molecular composition. In religion men want freedom, indeed, but it is freedom in doing something; they want not only that you should talk about truth, but the evidence that there is something that you think is true. Discussions about love never yet woke the faintest Platonic thrill in the breast of man or woman; but the incarnate spirit that looks through flashing eyes, and pulsates in healthy cheeks, and through friendly lips speaks words of love, will lead them up the noblest heights of human endeavor and consecration.

A dead universe that shall finally lapse into an infinite chaos can never arouse in men the martyr devotion that leads to joyful work, or it may be to still more joyful death. Only when there is among men the recognition from grass to star of the Power and Wisdom that are everywhere present, can the deeper pulses of the life thrill, and the soul be irradiated with the love that rejoices in light or darkness, in joy or suffering, in life or death, only so the God of love be served. In proportion as we show that we have great work to do, that we are inspired

to this work by love of God and love of man, that the work is founded upon the veracity of the Universe, shall we call to our help the noble souls in whom the martyr spirit is to-day as full and strong as at any period of the past.

It is to this martyr spirit that our appeal must be made. It has in a measure been overlooked. A broad education, the society of educated people, work in an organized church surrounded by all that wealth and civilization can procure,—these, perhaps unconsciously, have often been inducements to enter the ministry. He is very foolish who would depreciate education, good society, and all the charms that come at the bidding of wealth and civilization; but when these are pursued as the ultimate aim in the life of the minister, the character at once becomes dwarfed, and blackest midnight shuts out every gleam of divine light from the soul. When these are held out as inducements to enter the ministry, we at once put that work upon the same financial basis as farming or manufacturing, and on this basis the ministry has not a shadow of a chance. The customary business and professional pursuits can win these prizes much more rapidly and largely. Hence when appealed to in this way, the noblest spirits will turn to the best methods of reaching the end presented. So far as the ministry has been recruited by men moved by such motives, it has been filled with selfishness and incompetence and spiritual darkness,by men who were conscious of inability to win the first prizes, and so took up with the readiest means of winning inferior ones.

When a fearful disease has laid its grip upon a stricken city; when the doomed train has broken through the sham bridge; when human rights are in peril; the physicians and nurses and soldiers do not stop to dicker as to pay before they rush with eager enthusiasm to the rescue. They go to the work with unselfish devotion, scarce knowing if any money compensation is to be theirs. Every great moral movement, whether in heathen or Christian lands, among Catholics or Protestants, has been led by this enthusiasm of humanity, not by the enthusiasm of money; has been inspired by devotion to great principles of right and justice and liberty, not by hopes of personal gratification, of greater ease, of higher self-culture.

Under the most favored circumstances the work of the genuine liberal preacher brings comparative poverty and many other limitations. In the large majority of cases it brings only a meagre living, much hard work, social ostracism in large measure, and a lack of much that is called culture in the world of science, letters, and art. If our gospel is to call to its help the best workers, it must put this heroic side foremost. It must appeal to the noblest elements in human nature. It must show principles of supreme importance. It must pursue rational and noble methods. It must call for a consecration that rises above the estimates placed on life and work by a superficial civilization and a mechanical church. Such an appeal has never failed to meet large response. It will not fail to-day.

MONEY.

In carrying on any great work, money, or that which money represents, is essential. Money represents teachers, schools, books, papers; buildings for religious meetings on Sundays and on other days; the care of the sick and the unfortunate and the depraved. Money for this work can be got generally only by asking it from those who have it. If we are to ask for it with the confident faith that will get it, we must be clear in our own minds as to the work we want to do, as to the general methods we intend to pursue, and as to the supreme importance of the work and the excellence of the methods. Those who have money to give will give it, as a rule, only to a cause believed to be good and important and wisely conducted. They will usually gauge the value of the gift by the importance of the work. Go to a generous man of wealth with a trivial cause, and he will give a trivial sum. Go to him with a wise plan for a great school, a public library that shall help multitudes for all the future, a religious movement based upon eternal truths and carried on by rational methods, and he will give to it largely.

Those of us who are carrying on Unitarian work must plan for work that is to go forward for centuries; we must adopt the wisest methods; we must be thoroughly convinced that money can be most wisely used in this work, *and then we must ask for the money.* We must ask in discreet, friendly, manly ways, indeed, but the asking must not be neglected. If we ask in this way, we shall get the money. Often it will be the widow's mite, or the small sum of the man dependent on the small income. Sometimes it will be the small sum grudgingly given by the wealthy niggard as a salve to an uneasy conscience. Sometimes it will be the large sum gladly given by men and women whose native nobility of character has been broadened and deepened by the improvement of many opportunities for doing good, which their great wealth has brought them.

But it is objected that this asking for money is begging. Yes, it is begging, and suppose it is. What are you that you should not beg for a cause

of supreme importance? The man who is afraid or ashamed to ask money for a good cause is unworthy of the cause.

Again, it is objected that we may sometimes be refused. Oh yes, indeed, we shall often be refused. But what are we that we should not be refused? Is your petty fear of a moment's discomfort because some man cannot see the glory of a great cause, and hence refuses your appeal,—is this petty fear to stand forever a tyrant over you, sealing your mouth that should be open in presentation of the claims of work for lack of which the world dies daily? Out upon you for a coward and a fraud! You are a seeker for personal ease, and not for the advancement of truth and righteousness.

The worker for any great cause sinks self in the work. If for a time there comes disappointment and defeat, he does not mourn as if he had received a personal affront, but only that the work remains undone. If one whom he asks for help refuses the request, the worker does not think of the refusal as a personal indignity, but as a disadvantage to his cause. It is at first very hard to be refused a request for help, especially when the large ability of the person asked is well known, without feeling a certain indignation toward the one who refuses. But this is very unwise. Probably the man cannot see the importance of the cause, and refuses honestly. Let no indignation on your part give him a greater prejudice against you and your cause. If you try gradually to educate him, it is very probable that in the course of twenty-five years he will change his view, and will give you fifty thousand instead of the five hundred for which you originally asked. You will have helped that man mightily, and the good done to him by and by helps your cause.

Forget self in our work. Realize the pressing needs of the work, and then ask help to meet those needs. Never make a refusal a personal matter, but determine, in time, to conquer the one who refuses. We shall find many who will give, in small sums and in large, and thank us for giving them the opportunity.

RAISING MONEY.

We attended recently a Unitarian Conference, at which a gentleman said to us: "You have brought in the element of begging; hitherto we have got along without it." He intended the remark as a depreciation. In the perversity of our natural heart we regarded it as a word of the highest promise, for it proved that our talk about raising money had at least made an impression. People remembered it, if only to criticise it. If raising money by asking people to help a good cause is begging, then has begging become an exalted duty. If to ask a man to give a portion of his goods to help forward truth and goodness among men is to be a beggar, then beggars ought we all to be.

One method of raising money is to pass the contribution box. It is a method so characteristic of religious meetings that a wag relates that two sailors, just cast from the angry waves upon a desert coast, appealed, each to the other, to lead in thanksgiving to God for so great deliverance. But words of prayer were not easy to their profane lips. They could not speak their thanksgiving. Then one of them, in opportune remembrance of religious meetings far away, and anxious that there should be some religious service, said, "Well, let 's pass the contribution box!" Perhaps the poor sailor was not so far wrong. There is genuine religious service in giving. Like some other old-fashioned things, the contribution box has many virtues. Not a few parishes pride themselves on never passing the box. Of course, a parish may be interested in good works, and may raise money for them by other methods than the contribution box. If so, it is well. But if it is a do-nothing parish, intent only on its own elegance and ease, it were better to pass the box twice at every service, as we have heard about among some African friends, if so a thrill of interest could be aroused in the needs of the world.

Raising money by subscription is a well-tried method. Wisely followed it is a good method. The canvasser needs to go in a common sense way to the persons who ought to give, and ask them to do so. He should have a subscription book stating the object for which he is working and the amount to be raised. He should be able to advacate clearly and forcibly his object, if it be one with which givers are not familiar. He snould be able to show that previous gifts have been wisely used and have aided the object. The fact that names are already recorded will influence not a few. Hence it is well to get some good names to begin with. It is, of course, distressing to think of the meanness sometimes used to get good names and large amounts to head a subscription paper. But the abuse of a thing is no good reason for its not being wisely used. Only be sure that our own methods are direct and manly, and we need not hesitate because others use false methods.

We should try to interest wealthy men and women in particular departments of our work for which they may have a special taste, which will lead them to contribute largely. This man will help a

public library, an art gallery, an industrial school, a book fund, a paper fund; this woman will contribute to the fund for securing homes for destitute children, to the establishment of a school for training teachers for the kindergarten, to building in every town a structure that shall be the center of its religious, moral, and reformatory activities. These persons, men and women, now live; they are not mere myths. We need simply to find them out, open before them the work for which they have a natural bent, and they will enter it readily and gladly.

The importance of Unitarian work should be so positively and persistently taught, it should be brought so favorably to the notice of men and women of wealth, that they will be led to leave bequests for its aid. Large sums of money are given away every year to inferior causes, which could have been turned in the direction of our nobler work, if at the right time and in the right way the friendly request had been made. Sometimes persons of wealth leave larger sums to their heirs than will really be helpful to them, and they know that this is so. They would gladly give something to a work that promised great and lasting good. Our work is in the direct line of civilization and progress. It will always be of inestimable value. Show this fact to generous and wealthy liberals and they will gradually leave for the work generous bequests. Every one of our State Conferences should be an incorporated body, that can receive and hold property legally. Then every one of our men and women should give to the Conferences, in small sums or in large, and should make themselves solicitors in their behalf, to request those whom they can confidently approach to give or bequeath money and property for their use.

WHERE TO LOOK FOR PREACHERS.

The need of men and women to take up the work of the Unitarian ministry throughout the whole West is very great. In cities, large and small, in villages and country neighborhoods—everywhere it is possible to get a hearing and to interest people in the physical, moral, intellectual and spiritual growth of themselves, their children and their neighbors. The workers to occupy these fields must come largely from the fields themselves, so as to be permeated with the local atmosphere, understand the local conditions, be filled with the local spirit, and have strong local sympathies and associations. These men and women are now living in these fields. They entertain our thought in a certain nebulous way. They have the ability and the spirit to take up our work. We need to reach them, become acquainted with them, rouse them, show them the work and the methods, and they will enter upon the work with a great, deep gladness, as being the way in which they can give enduring expression to what they believe to be truest and purest. If we who are now in the work keep open eyes and hearts, we can find such workers and enlist them in our cause. It is a cause in which their own characters will blossom out in wondrous beauty; in which they may lead multitudes to earnestness and strength of soul.

SMALL GIFTS.

The Scotch have a proverb, "Many a little makes a mickle," which we need to remember in getting money for our work. A good many dimes and quarters and dollars will foot up to a large amount. The small sums will be willingly given by many people of small means. The givers will be the better for the gifts; our work will be the stronger for the deeper sympathy and interest the givers will feel in it; the gifts will make such a fund annually as will further wonderfully the influences that shall lead our times to deeper reverence, purer thought, sweeter living, more genuine religion.

CONTRIBUTED ARTICLES.

THE LIBERAL PREACHERS OF ENGLAND OUT OF THE PULPIT.

III.

ROBERT BROWNING.

BY PROF. C. C. EVERETT.

Robert Browning is the most robust of modern poets. In certain aspects of his genius he would seem to belong rather to the Elizabethan age than to our own. His favorite form of composition is the dramatic. Even his shorter pieces he loves to call "dramatic poems." He puts what he has to say in the mouth of another, instead of speaking it himself. If the subject of the poem be a story, it is one of the actors in it that tells it to us. It might seem, then, difficult to get at the real thought of Browning. He might seem to be hidden, as Shakspeare is hidden, in his works. In spite, however, of the peculiarities just named, Browning is really the child of this nineteenth century. The age has few children that are truer to it than he. In spite of their dramatic form, his poems are subjective rather than objective. The actors on his stage are his puppets, and he reveals himself in them. An idea is working itself out through his dramas, and this idea it is, for the most part, easy to discern. Thus in regard to the great religious truths of life,

Browning is as clear a teacher as any other; and the teaching of no one is more inspiring.

Very prominent in his poems is his faith in our human life. It matters little what may be the conditions of life, faithful service is everywhere the same. Thus Pippa, the little silk-winder, sings:

"All service ranks the same with God,"

and the poem that bears her name shows how her simple song of faith shaped the destinies of those so high above her that they seemed to her in another sphere. In the poem called "The Boy and the Angel," the boy working at his trade sang God's praises. But he wished to utter loftier adoration. He thought of the magnificent worship of the Pope, and longed that he

"Might praise Him that great way and die."

An angel took his place at his workman's bench, and he became Pope. But neither the praise of the Pope at St. Peters, nor that of the angel who sang while he plied the craftsman's task, could take the place of the songs of the boy at his labor. God said:

"I miss my little human praise."

What makes life so noble in the eyes of the poet is his faith in the great religious verities. In the presence of these infinite realities the differences between our human lives become as nothing. In the song of Pippa, just quoted, it was "with God" that "all service ranks the same,"—even the failures of life seem to Browning to mark its worth, for through these gaps appears its infinite background. A life that is rounded and complete can point to nothing beyond itself; but a life that strives after something far beyond its present reach shows that it is allied to that which is above itself, and hints that it is rooted in the infinite. Thus in the noblest of his poems, "Rabbi Ben Ezra," he sings:

"What I aspired to be,
And was not, comforts me."

No one has uttered in clearer tones than Browning, the soul's faith in its own immortality. I wish I could quote the whole of the poem called "Prospice," in which he strives to picture the moment of death. He would pass through it knowing the whole. He would face the darkness of it until at last

"The black minute's at end,
And the elements' rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace, then a joy,
Then a light, then thy breast,
O thou Soul of my soul! I shall clasp thee again,
And with God be the rest!"

But even more fully and joyously uttered is the poet's faith in God. God and the soul are the only enduring realities:

"Earth changes, but thy soul and God stand fast."

On the lips of no poet or preacher has the word, God, greater height and depth of meaning than it has on the lips of Browning. As it is faith in God that gives it nobility and life, so it is faith in Him that gives the promise of immortality. It is, he tells us,

(1) "God's task to make the heavenly period
Perfect the earthen."

The faith in God which he utters is large and free. It is faith in an infinite love. It is faith that man cannot be nobler than the power to which he owes his life; and if man can love, and the power that created him cannot, then man, in what is highest and best, surpasses his Creator.

(2) "Do I find love so full in my nature, God's ultimate gift,
That I doubt his own love can compete with it? here the parts shift?
Here the creature surpass the Creator; the end, what began?"

The faith in God which Browning holds is one that grows out of a full knowledge of the questionings and doubts of this age of science and criticism. He has heard all that the age has to say; he has accepted what it has of truth; he has yielded what it seemed to demand with right; he has let go of forms that are shown to be unreal; he has known the pang of the surrender of what is dearest to the heart. But yet his faith remains, and God seems only more real and more near to him for the changes that have affected the form of faith, but not its substance. The three poems that form the epilogue of the "Dramatis Personæ," a work that is the ripest and mellowest product of its author's genius, should be studied very carefully if one would understand this aspect of his teaching. The first of the three utters in joyous strain the rapture of the old temple worship of a God that is over against the world:

"When the singers lift up their voice,
And the trumpets make endeavor,
Sounding, 'In God rejoice!'
Saying, 'In Him rejoice
Whose mercy endureth forever.'"

The second utters, as it has rarely been uttered elsewhere, the anguish of unbelief. The great revelation that God had made of Himself seems to have passed away. There had been a moment when

"We gazed our fill
With upturned faces on as real a Face
That, stooping from grave music and mild fire,
Took in our homage.
* * * * Was this true?
Could man indeed avail, mere praise of his
To help by rapture God's own rapture too?"

But the vision had passed away. Slowly it had faded from the sight.

"Awhile transpired
Some vestige of a Face no pangs convulse,
No prayers retard; then even this was gone."
* * * * * * *
"We shall not look up, know ourselves are seen,
Speak, and be sure that we again are heard."

Man shudders to find himself the highest being in the universe:

"O, dread succession to a dizzy post,
Sad sway of sceptre whose mere touch appalls
Ghastly dethronement, cursed by those the most
On whose repugnant brow the crown next falls."

The third of the poems utters in glowing words the rapture of the new faith. It shows the divineness that is immanent in the world, the Providence that

(1) "The Gramanan's Funeral."
(2) "Saul."

marks off and watches ever each individual life and end.

"Why, where's the need of temple, when the walls
O' the world are that? What use of swells and falls
From Levite's choir, priest's cries, and trumpet's calls?

"That one Face, far from vanish, rather grows,
Or decomposes but to recompose,
Become my universe that feels and knows."

If this epilogue may be taken as the statement of his own belief, Browning thus gives us, as the fundamental articles of his faith, a God immanent in the universe and a worship that is of the spirit rather than of form; while in the "Natural Theology in the Island," where Caliban shapes for us his creed, we have the keenest satire turned against those who fancy that God is such an one as themselves.

IS UNITARIANISM FOR THE MASSES?

M. A. SAFFORD.

No, say some of the able and earnest Unitarians, who, with reason, are proud of the intellectual ability of their sect, but, content with this alone, are indifferent to its religious zeal, and look with disfavor upon the admission into its ranks of those ignorant persons who bring with them no wealth, no culture, nothing save their humanity.

Yes, says the missionary worker who preaches in country school-houses, crowded to overflowing with eager listeners, who have come from three, four—yes, six and eight—miles away to attend a liberal meeting.

Religion is for all. If Unitarianism is crammed with religion as "earth 's crammed with heaven," it will reach high and low, rich and poor, the learned and the unlearned. It will then appeal to the hearts of those who do not think deeply, while appealing to both the heads and hearts of those who do.

Unitarian theology has a charm for thinking people that cannot be resisted. It is rational and beautiful, hence they embrace it gladly, informing it with their own religious fervor, and becoming earnest workers. Now, the so-called masses are not composed of the ignorant alone, but count within their ranks many thoughtful persons. Scattered all over these Western prairies are men and women, engaged in manual labor, who are thinking deeply concerning life's great questions, who are reading what the best minds have given to the world concerning them, and are alive to the issues of the times. This thinking portion of the masses there is no difficulty in reaching through our teachings. But can we also reach the many who do not think? the many that, because of shallow brains or lack of education, joining one church or another, would have but little comprehension of its doctrines? Can we persuade such persons to leave off evil-doing, and join hands with us in working for the realization of the kingdom of heaven? Can we avail ourselves of this large working force, that will labor less intelligently than those possessed of clearer mental vision, yet will labor earnestly, if once its sympathies are enlisted, and become in time a mighty power for good?

We believe that Unitarianism is for these very people; that it can reach them, educate them, *save* them, and that the more intellect it can bring to bear upon this work the better it will be done; but we need to remember these words of Lowell:

"All thought begins in feeling—wide
In the great mass its base is hid,
And, narrowing up to thought, stands glorified,
A moveless pyramid."

We need to act upon the truth these lines express, by justly estimating the worth of the emotions, and awarding to them their rightful place in the work by which we strive to quicken religious thought and aspiration. Not that we would have less of intellectual force therein. The hand is not trained to direct rightly the "smooth stones of truth" against the "head of error," will be apt to miss the mark when aiming at its heart.

Instead of complacently regarding our intellectual attainments, and asserting that the common people are not attracted toward us because they occupy a lower mental plane, it were better that, with thankfulness for whatever knowledge we may possess, we should devoutly seek for more, that shall teach us how to use the little that we have.

In our preaching we need to supplant no intellectual ability by emotional fervor, but we do need so to warm thought with feeling that all shall feel the power of our words and be helped by them to nobler living, although some may not fully grasp their meaning.

If upon the altars of our hearts the sacred fires of love for all men are kept ever brightly burning, whether we speak of the unity of God or of evolution, of Jesus or of Buddha, of honesty or of reverence, our words will carry with them something of the inner glow, and will create an atmosphere so full of light and warmth that it must vivify the souls of all who hear.

Let not these fires go out. Let them kindle the words and deeds of every Unitarian, and we shall no longer need to ask if our faith is for the masses.

Humboldt, Iowa.

UNITARIANISM IS ADAPTED TO THE MASSES.

J. P. DAVIS.

The proof of this proposition lies in the success of Unitarianism with the masses. During the recent Channing celebrations there was a large recognition by orthodox ministers, even of the Calvinistic order, of the worth and influence of Channing and of Unitarianism. Mr. Beecher said in his pulpit that he "had come to think that Dr. Channing was himself the light of the world." The *Alliance* admits that "Channing has made the Christian church sweeter and far more practical forever." Here, then, is one Unitarian who has sweetened a very bitter religion. And have not untold numbers of other liberal teachers, under other names or no name, done the same thing?

This sweetening process is shown very clearly in the charitable and changed attitude of the pulpit

and the religious press. This change is too striking to need argument. It is simply wonderful. And there is another fact, too, that many of the people whose views are so changed remain in the orthodox churches, and help forward a general change both in preachers and people.

Unitarianism under different names has almost taken the vindictive character out of the orthodox God, the brimstone fires out of the future life, and the vicariousness out of atonement. It is the practical nature of Unitarianism that renders it potent and brings it home to the common mind. When the chemist brings the science of his laboratory to bear on cooking, farming, painting, curing the sick, and many other practical arts, then the people take to it. In the same way astronomy and mechanics are made hand-maids in active life. Unitarianism makes religion thoroughly practical. It reforms society, it recognizes the religious princi le in humanity, it generalizes revelation by proclaiming all of God's children under its influence. Unitarianism presents a God of love, a future of progress, character as the basis of happiness at all times and in all places, in the presence of men, of angels, or of God.

It is this faith that affirms the divinity of our temporal as well as our spiritual interests. It emphasizes the education of the individual. It has interested many of the great army of patriots and reformers, and thus has won the confidence and praise of those who once were its most bitter opponents. It "has sweetened the whole Christian church," and so has proven that it is adapted to the great masses who make up the church.

It must be remembered, however, that no one person and no one form of faith did all that the *Alliance* credits to Channing. Every truth, spoken in or out of the pulpit, did its part. Channing was a leader. Unitarianism being able, courteous, and in educated hands, is largely credited for the work. It may be over-credited. But surely its great success has proven its power and its "adaptability."

Still some may say that Unitarianism is not adapted to the *masses*. I heard a distinguished orthodox minister, who was then an exile from the South on account of his anti-slavery opinions, say that, notwithstanding the common people in the South were scarcely human, he "could convert one hundred of them to God to every one that he could here where there are so many damnable isms." That, of course, was exaggerated, but the observer sees much aptness in the remark. Orthodoxy carries the State in the back-woods. Unitarianism is found most in New England and in other educated sections. There are pioneer churches that gather in the emancipated slave, and the thoughtless and ignorant. All such will, in general, be gathered up by those forms of faith that present a heaven that will suit the murderer right from the gallows, who goes to glory without any confession of sorrow for the murder, but only for the sin of denying the Divinity of Christ and the vicariousness of his atonement. The idea of freedom, fellowship and character in religion would not take with such classes, especially *character*.

But among those who are called the common people I have moved much, not only in business affairs, but I have given hundreds of discourses among them on religion, anti-slavery, temperance, woman's rights, land reform, etc., and I find that with the common people who will attend such meetings, more can be done in propagating Unitarianism than with any other classes. They are more ready than any other class to follow their convictions. They are generally clear-headed and thoughtful. They can clearly see that Unitarianism is rational. The Unitarian minister is generally careful in his statements, and respectful even towards those who differ with him, hence he can reach this great body of thoughtful common people.

It is said that a large part of the common people attend no church. If they had rational teaching in religion, and practical efforts were made to correct the ills around them, this great body of common people could be made a mighty power in good work. I mean men and women of brown hands, whose lives are full of toil.

DES MOINES, Iowa.

SHALL UNITARIANS HAVE A CREED?

MRS. C. A. INGHAM.

We often hear it stated when the doctrine of Liberal Christianity is brought into question, "Liberals have no fixed faith; they can believe just as much or just as little as they choose. Their name would be a misnomer should they bind themselves to creeds and statements of doctrine."

An eminent bishop in the Episcopal church was recently heard to remark, "While in Harvard I had for my room-mate the son of the venerable Dr. W., an influential Unitarian. Being myself then a questioner, I used often to ask him, 'What is your faith?' His reply would be, 'My faith is'—so and so. 'My father believes somewhat differently, and my grandfather had views at variance with both.'"

Now, this often seems perplexing to those who sigh for the good old steadfast faith of the good old days. There is not that solidity about it that the time-honored, soul-staying anchor of the Apostle's Creed, or the Westminster Confession affords. But are we not told, "Enoch walked with God before there was a Bible or a creed"? So religion and righteousness are older than any confession of faith; and when we consider that the thought which we most prize to-day, and the motives which we consider best worth living for, have come to our world through just this evolution of belief, this changing of forms and expressions. We shall see that the poet breathes the true spirit when he says:

"Out of all the woes of Egypt,
Out of all the snares of Edom,
Out of darkness, out of bondage,
On to Freedom! on to Freedom!"

But when we have said this, we would ask Liberal Christianity to consider whether there is not another interpretation and one equally important to include in the development of this grand law of religious liberty; and that is, the oneness, the unchangeableness of religion in all its guises. The same im-

pulse that gives rise to the worship of the saint of the nineteenth century, also inspired the magi of Zoroaster and the fishermen of Judea. The order of the universe is the same and unchanging, however varied the manifestations revealed by differing telescopes. No one expects the sun to change its place or the stars to lose their poise in all the ages to come, any more than in all the ages past, and science and advanced thought can only do this for Astronomy: it can only in the old way of patient labor and research, under improved methods, bring out the true meaning of what is, has been, and will be, through all the cycles of time, the unbroken, heavenly harmony. It does not need a very extended creed to give one a sure scientific basis, but it would certainly be necessary for the professed astronomer to have a positive faith in the existence of the sun, the moon, and other planets, and an equally positive faith that the knowledge already acquired in regard to them, if sometimes faulty, is at least no delusion. The true astronomer wants this solid basis to stand upon, and then he is ready to welcome the freest investigation, give wings to the highest flights of imagination. Now, in Liberal religion, in order that we may not seem to be at sea without a helmsman, do we not need this same positive basis, this something expressed in a creed, which imparts to its possessor the assurance which caused Martin Luther to declare when confronted by the whole popish hierarchy, "Here I stand; I not only will not, but cannot recant."

We can better state what we would deem most essential in this creed by introducing a little incident related by Dr. John Cumming: "It is said on the shores of the Adriatic sea, the wives of fishermen, whose husbands have gone far off upon the deep, are in the habit at eventide of going down to the sea-shore, and singing, as female voices only can, the first stanza of a beautiful hymn. After they have sung it, they listen till they hear, borne by the wind across the desert sea, the second stanza sung by their gallant husbands as they are tossed by the gale upon the waves, and both are happy." Now, the joy, the strength, the satisfaction do not come in speculating about the sea, the craft, or the far-off shore, but in the sound of the voice that comes back across the distance. As Liberal Christianity means advanced Christianity, should not the Liberal creed be quickest to give echo to that voice which still comes back across the distance of the ages to give light and joy and strength to the world, that voice which is to-day as full and clear as it was in the past? In fact should not Christ, a living, present power in the world, be placed foremost in the Liberal creed? How else are the common people to listen gladly? How else are all men to be drawn up to the Father?

The phases of religious thought which have formulated themselves in the doctrines of "total depravity," "endless misery," "predestination," "substituted goodness," and the like, are likely no longer to influence the character or happiness of any intelligent community, but the basis remains unchanged; the central light of revealed religion shines clearer as the mists of superstition clear away; the Bible remains unharmed,—men breathe freer, and the religious sentiment assumes a truer, a sunnier aspect.

In every Liberal church in the land, we would like to see this vital, this essential point. Christ, the redeemer of men, made the basis the foundation stone, upon which to rear the structure of an ever-expanding, and all-comprehending liberality. Nor does this imply the annihilation of the devine wisdom of a Socrates, or the divine self-renunciation of a Buddha, but the fulfilling, the truth perfected, the light made so visible that none can miss the way; the one name placed above every name because it is the talisman for all the needs of humanity! Mankind made perfect in the one Beloved Son!

Liberal Christianity built upon this rock can meet the storms of time unmoved.

> "For while the worlds above the sun revolve,
> God's heart and mind are ever with his own."

Algona, Iowa.

NORTHWESTERN IOWA.

S. S. HUNTING.

A person visiting for the first time, Kossuth, Clay and Dickinson counties, when the waving fields of wheat are just ready for the reaper, is more than delighted with the scenery. Nature rejoices in the luxuriant harvest. Not the grand views of New England, but the endless prairie sea, the vast reach of undulating surface stimulating the imagination as it involuntarily runs into the infinite.

In the towns of these prairies we often find men and women (oftener men) whose minds take something of this breadth of vision in things of religious opinion. These persons are not in alliance with any religious denomination, but they are liberal towards all, help build the churches, a radical Universalist giving something to help on the struggling close-communion Baptist. Money is liberally given to build up churches in which the givers have no other than a social or business interest. When a preacher comes whose sentiments they endorse, they are enthusiastic over his sermons, and one might be led to think that they would build a church within six months in which such views of religion could be preached. But the liberal spirit is in the air. It is too ethereal to be brought into an enclosure and sit down on the earth. This is not unnatural. These liberal views in religion have been received from every possible source in history, science and philosophy, and all the popular literatures. This spirit even pervades the orthodox churches, more especially the Congregational and the Free-will Baptist, and occasionally the Methodist. This is the occasion of those contradictions which the attentive hearer hears from the so-called orthodox pulpit. A great leader overflows with his religious rationalism, and when the press takes him up he must preach a sermon to explain. His example is followed all over the country, even where the explanation does not find its way into the papers. But we must rejoice in these contradictions,

and not be too emphatic in declaring every person dishonest who is inconsistent.

The most hopeful sign in the theological world is the constant attempt to get rid of the harshness in the doctrine of eternal punishment, and the unreasonableness in the vicarious atonement. As the years go on, the liberal sentiments in the community must crystalize into distinct organizations, but its first appearance is seen in the individuality of the liberals. Every man who says he will follow his own reason in his religious opinions, becomes an individual liberal. I do not mean to say that the orthodox do not follow their logic in their opinions, but this I mean, that orthodoxy rests on *unreason*, on mere *faith*, and it can stand secure only when men accept the teaching that revelation overrides the rational faculty, and trinity, atonement, the fall of man and eternal punishment are accepted as primary truths of a supposed revelation. The moment a man says these doctrines are unreasonable and opposed to the moral instincts of men, they are rejected without regard to the assumed authority of the Bible.

The majority of the liberal people in our western towns are just rational in this sense. They have sat under orthodox preaching till they have thoroughly rejected it in the evidence of their common sense. They have not come to their new convictions on bible evidence, but as against their old convictions of bible evidence. This is most apparent when they take positive ground with Mr. Ingersoll against the bible as an immoral book. Accepting the orthodox view of the bible as the true one, they have no difficulty in successfully attacking it with ridicule. When we get at the real views of those persons, we do not differ ; but they don't want to hear about the inspiration of the bible.

At one of the towns where our former missionary preached most acceptably a few times, he gave a sermon on the Bible and its inspiration, which so offended many of the men who heard him that they would not hear him again. They are morbid as against the bible. When we say that the Hebrew bible is simply a record of the Jewish religious history, a picture of ancient life, in ancient style, no more inspired necessarily than the like history of Hindoo or Persian, their opposition is neutralized. When will this wholesale nonsense about the "inspiration of the Bible" be done away in liberal pulpits? Every well read minister in our ranks knows that the bible is many books, and it would be a great gain to the common reader if Pentateuch, Job, Psalms, Canticles, Isaiah, Ezekiel, Gospels, Paul, James, and Apocalypse, could each be bound in a separate book, and each treated on its own merits. The rational use of the bible is to be the ground of reconciliation among the liberals of this country.

In north-western Iowa there are at least a half dozen towns where the elements of liberal religion are waiting for the solvent to neutralize antagonisms, and for the influence to unite the floating ideas into a consistent system of thought. The minds of very thoughtful men and women are distracted by the many contradictions in religious teaching, and, at present, they must reject all systems. They must have time to mature their convictions. The teacher is needed to help them, and not repel the honest inquirer who is persecuted by his bigoted orthodox neighbors.

DAVENPORT, Iowa.

CONFERENCE REPORTS.

THE IOWA ASSOCIATION OF UNITARIAN AND OTHER INDEPENDENT CHURCHES.

THIRD ANNUAL MEETING.

As has been previously reported in UNITY, the third annual meeting of the Iowa Association was held in Humboldt, Iowa, June 29 to July 1. The weather was most propitious, the Humboldt people were most friendly and hospitable, the number of delegates was encouraging. Every person who was to have a part was present. An earnest spirit of work was manifest throughout the proceedings. The Humboldt people turned out in force, giving inspiring audiences at every session.

The opening sermon, Tuesday evening, June 29, was by Rev. S. S. Hunting, of Davenport.

Wednesday morning, from 9 to 10 o'clock, was taken up with a prayer-meeting, earnest, reverent, and free. Then followed a business session, at which reports were heard from the Secretary, the Treasurer, the State Missionary, and an address by the President. The usual committees were appointed. After some discussion over a proposition, made by the President, that another name be substituted for his in the board of officers, the old board was unanimously re-elected, as follows:

President, Rev. O. Clute, Iowa City.
Vice-President, Hon. B. F. Gue, Des Moines.
Secretary, Mrs. C. T. Cole, Mt. Pleasant.
Treasurer, Rev. W. R. Cole, Mt. Pleasant.
Trustees, C. P. Birge, Esq., Keokuk; Rev. S. S. Hunting, Davenport; Mrs. C. A. Ingham, Algona.

Wednesday afternoon, Rev. J. P. Davis, of Des Moines, read an essay on "Capability, Responsibility; their Relationship;" and Mrs. C. A. Ingham, of Algona, read an essay on "Personal Influence; its Relation to the Promulgation of Truth." These essays were followed by a spirited discussion.

Miss M. A. Safford, of Hamilton, Ill., made a statement to the Conference of her desire to enter the work of the Unitarian ministry, and of the spirit in which she hoped to do the work, and asked to be recognized and ordained by the Conference as a Unitarian minister. Whereupon the following resolutions were passed with hearty unanimity:

WHEREAS, This Association has listened with great pleasure to the request of Miss Mary A. Safford to be recognized as a minister in our fellowship, therefore be it

Resolved, That we gladly recognize in her devout, earnest, and rational spirit a call and an ordination to this work more sacred than any ecclesiastical organization can give.

Resolved, That the officers of this Association be requested to arrange for a public ordination this evening, June 30, with such parts and participators as Miss Safford may herself elect,

and that she be furnished with a certificate of ordination by the officers.

Resolved, That we recognize in Sister Safford the advance guard of a long line of women who are yet to come to prove that strength of mind, pulpit power, and efficient service in the ministry of thought and life are limited to sex no more than to race or clime.

Wednesday evening, at 8 o'clock, Rev. J. L. Jones, of Janesville, Wis., preached a sermon. The public ordination of Miss Safford followed. Ordaining prayer, Rev. J. L. Jones; Charge, Mrs. C. T. Cole; Right Hand of Fellowship, Rev. O. Clute; Hymn, congregation; Benediction, by the candidate.

Another helpful devotional meeting opened the work of Thursday. Then Wm. Ward, of Algona, read an essay on "Religion from the Standpoint of Science." Miss Safford gave a sermon on "The Sword of Truth." Another free and interesting discussion followed. The business committee reported a series of resolutions, a part of which have already appeared in UNITY. The others are here given.

Three resolutions of last year were re-adopted and made perpetual, as follows:

Resolved, That we offer our hearty sympathy and co-operation to all organizations having as their special object the suppression of the gigantic evil of *intemperance*.

Resolved, That we recognize with pleasure the growing tendency to open to woman all schools and all occupations, and to pay her an honest day's wages for an honest day's work; that in the moral and religious work of the world we recognize in her an efficient help-meet and co-worker; and that we welcome her to a voice in enacting and administering those laws which she is forced to obey.

Resolved, That the public schools and other institutions of the State should be entirely free from all sectarian teaching, and that we record our solemn protest against any appropriation by the State of any public funds for the support, directly or indirectly, of any sectarian institutions.

Also the following:

Resolved, That, encouraged by the success of the past years in raising funds for our work, we appeal with renewed faith in its ultimate success, to all the friends of "Freedom, Fellowship and Character in Religion," to come to our aid by giving of their means that amount of money which we need to carry forward the missionary work.

Resolved, That we will raise more money the coming year than in any preceding year, and that the President, Secretary and Treasurer be a special committee for soliciting funds from the generous in every part of the State.

Resolved, That we will work with increased energy for "Freedom, Fellowship and Character in Religion."

Resolved, That we congratulate the Christian Union Society of Humboldt on the courage and energy which inspired them to overcome the many difficulties in their way in the erection of this beautiful and commodious church in which our meetings have been held, and which is to-day to be dedicated to the worship of God and the service of man; and that we extend to the society our cordial wishes for its growth in truth and goodness and strength, and the assurance of our hearty fellowship in its work for building up God's kingdom.

Resolved, That we tender our hearty thanks to the people of Humboldt for their genial hospitality during this Conference.

Resolved, That Rev. O. Clute, Rev. S. S. Hunting and Prof. A. Earthman be elected delegates from this Conference to the National Conference at Saratoga, with power to choose alternates.

Resolved, That we accept the apportionment of $60 made by the Western Unitarian Conference toward its annual expenses.

Resolved, That we hold an Autumnal Conference at sometime in November, at such place as may hereafter be designated.

The payment of twenty-five dollars or upwards constitutes one a life member of the Iowa Association. The payment of any sum under this, not less than one dollar, and enrollment of the name, constitutes an annual member. Two new life members were enrolled at Humboldt, and thirty new annual members. In all, the sum subscribed for the next year's work was nearly four hundred dollars, a larger beginning than has been made at any previous annual meeting.

MISSIONARY'S REPORT.

(Extract from the third annual report of the State Missionary, to the Trustees of the Iowa Conference of Unitarian and other Independent Churches, for ten months of the year ending June 1, 1880.)

During the ten months covered by this report, I have traveled 6,910 miles. I have made nine regular visits to Spencer, in Clay county, 268 miles distant from Des Moines; and five to Mason City, in Cerro Gordo county, 168 miles from Des Moines. I made one visit to Sheldon, some 40 miles west of Spencer, and returning home $10.75 out of pocket; did not repeat the visit. I gave one Sunday to Spirit Lake, a small village lying 20 miles north of Spencer; preached once at the Agricultural College (Ames), on an exchange with President Welch, who supplied for us at Des Moines; and lectured once in Mitchellville. The remainder of my time was devoted to Des Moines. The financial report is as follows:

Amounts raised:

Des Moines		$805.20
Spencer		230.00
Mason City		90.88
Sheldon		3.25
Ames		10.00
Mitchellville		3.00
		$1,142.33
From I. U. A		325.00
Total		$1,467.33
From this deduct—		
Traveling expenses	$163.52	
Portage and Printing	4.00	
Incidentals at Des Moines	382.81	550.33
Net salary for ten months		$917.00

* * * * * * * * * *

In taking leave of the Association, I desire to express my thanks to it for having adopted and sustained my work for two years and ten months, and for the generous kindness and friendship of its members.

The work, while it has had its hard and discouraging side, has yet been most fruitful to me in pleasant and profitable experiences. I have come into sympathy with a very considerable number of earnest and intelligent men and women throughout the State, who, by their native force of thought and character, have found their way to our larger faith con-

cerning God and duty. I am assured we have a wide constituency in the great State of Iowa, and that people of all names, in all churches, are moving slowly and surely in our direction.

May this Association be abundantly blessed in means and in faith, and may it carry forward the good work begun, in the same spirit of courage and devotion which has characterized it in the past. JOHN R. EFFINGER.

BLOOMINGTON, Ill., May 26, 1880.

SECRETARY AND TREASURER'S REPORT FOR 1879–1880.

The second Annual Meeting of this Association, held at Des Moines, June 3d, 4th and 5th, 1879, will be be marked in our annals as the era of *resolve*. The number and length of the resolutions there reported from a previous committee-meeting, and the new ones developed, were a distinguishing feature of that gathering.

First in importance among these was the resolution to maintain a permanent existence, to become an *incorporate body*, for the purpose of promoting the interests of the religion of righteousness, freedom and fellowship. This resolution was carried into immediate execution, and we started out with an enlarged name, with a larger corps of officers, and with larger purposes and aspirations.

As at the first annual meeting, the number of delegates was small, four of the officers being absent. But those present filled up all vacancies with courage and a determination to possess the land.

Under the new regime, officers were elected as follows:

President—REV. O. CLUTE, Iowa City;
Vice-President—HON. B. F. GUE, Des Moines;
Treasurer—REV. W. R. COLE, Mt. Pleasant;
Secretary—MRS. C. T. COLE, Mt. Pleasant.

Rev. O. Clute and B. F. Gue were elected Trustees for three years; Charles P. Bige, of Keokuk, and W. R. Cole, Trustees for two years; and Rev. S. S. Hunting, of Davenport, and Mrs. C. A. Ingham, of Algona, Trustees for one year.

Resolutions were passed expressing the fullest confidence in the Missionary's methods and work, recommending the continuance of his service on such terms as the Executive Committee could make with him, and that the Association give him its moral and pecuniary support.

It was resolved to raise at least five hundred dollars for missionary work in the State, to be used under the direction of the Executive Committee. A beginning was made by the promise of $215, from Messrs. Hunting, Cole and Clute.

It was decided to hold an Autumnal Conference. The invitation of the Keokuk society, through Mr. Andrew, to hold this in their city, was accepted, and the time fixed for Nov. 11th, 12th and 13th.

The Executive Committee were instructed to blend the *Articles of Incorporation*, a copy of the resolutions passed, and abstracts of the reports given, into a small pamphlet, and have two thousand copies printed for the use of the Association. The features of the programme realized were sermons from Messrs. Blake and Jones, papers from Messrs. Copeland, Hunting, Rogan, and Mrs. Effinger, and the reports and discussions.

Subscriptions for the year had amounted to $479. During the Conference this was brought up to $500, in accordance with the resolution of the previous year. The lines of work marked out for the Conference, for the year, in the address of the President, were—1st, The continuance of the work in Des Moines; 2d, The wider diffusion of our literature; 3d, Some plan for a larger, wider hearing.

The Conference was closed with a most enjoyable social reunion at the residence of Mr. and Mrs. Gue.

A full programme was prepared for the Keokuk Conference, and carried out with but one failure. Sermons were given by Messrs. Herbert and Effinger, and essays by Messrs. Hunting, Jones, Snyder, Blake, from S. M. Clark of the *Gate City*, and Ward Lamson, of Fairfield. A larger number of delegates were present than at previous Conferences. A spirited discussion of State work followed the opening address of the President. The address was full of hope and cheerful prophecy.

The President, Vice-President and Treasurer were made a committee of three to raise funds for the year's work. During the Conference they increased the subscription for the year ending June 1st, 1880, to $568. A collection was taken of $23, thus making the whole sum raised $591.

A resolution was passed expressing the sympathy and interest of the Conference in Humboldt College and the Liberal Christian Church in Humboldt, and the Secretary was instructed to send copies of the same to the Humboldt *Kosmos*, UNITY, and *The Christian Register*.

The Conference was favored with admirable reports of proceedings in the city dailies. The closing feature was a most delightful social reunion at Secretary McCrary's.

Of the amount subscribed, but $438 has as yet been paid. This is, quite likely, due to the somewhat natural misunderstanding of those who subscribed in November, that the time given was one year from that date. There is, then, an unpaid balance of $153.

The disbursements for the year have been as follows:

To Mr. Effinger during his ten months' stay	$325 00
For printing Articles and resolutions	20 00
Expenses of Conference Preacher at Keokuk	10 00
Incidentals of Keokuk Conference	4 00
Paid Western Secretary at Keokuk	10 00
To Mr. Hunting, for Des Moines Supply for April and May	60 00
To Miss Safford	10 00
Distribution of Channing Circulars and Tracts	3 10
Total	$442 10

Of the three lines of work as indicated at our last annual meeting, we have realized the first under unexpected difficulties. *We have held the fort* at Des Moines. Circumstances have so developed during the year that it has required a greater outlay to do this than we anticipated; but, at Mr. Effinger's departure, the last Sunday in March, the plucky little band met in business session and passed the following resolutions:

Resolved, 1, That it is with great regret that we feel obliged, for the present, to discontinue regular services in this place.

Resolved, 2, That we will endeavor to maintain social meetings, and resume public services as soon as we can see the way clear to do so.

Resolved, That we will become an incorporated body, under the laws of this State, and that such funds as we now hold in trust for the First Unitarian Church of Des Moines shall be faithfully used in promoting the interests of said church according to the best of our ability.

Resolved, That we will co-operate with the Iowa Association of Unitarian and other Independent Churches to the extent of our means, in any effort to place our organization on a more permanent footing in this city.

The following was also adopted:

Resolved, That it is with deep regret that we are called upon to part with our esteemed pastor, Rev. J. R. Effinger; and that, in removing to his new field of labor in another State, he will carry with him the kindly regards and enduring friendship of every member of this society.

These resolutions give ample testimony to the genuine character of Mr. Effinger's work in Des Moines, and should be to the Association an assurance that the money spent in sustaining the work there has been well spent.

It was impossible to fix upon a new missionary at once. No minister in the State was at liberty. The prospect for immediate aid was dark. Mr. Hunting, with his perennial fountain of resources, came to the front, and, with Mr. Mesmer as reserve force, offered to supply Des Moines through April and May. By exchange, Mr. Clute preached there once in April, Mr. Hunting once, Mr. Mesmer twice in May. The first and second Sundays in June Miss Safford was with them, and last Sunday Mr. Hunting.

Three months have now passed since Mr. Effinger's departure. To fill this vacancy in a way to carry out the objects of the Association, and at the same time help the cause at Des Moines, seems to be the most pressing work of this Conference.

That Mr. Effinger should leave us before the close of the year was a matter of deepest regret and serious embarrassment, and has obviously detracted from the results of the year's work. Concerning the causes which led to his departure, perhaps he has sufficiently explained them in his report, which you have heard. The Trustees could not agree with him in his policy of concentrating all his time and energy at Des Moines, and of giving him an appropriation of $500 from the Association for this purpose. It was thought by some of them that this policy would be be a virtual surrender of the missionary work and of the circuit system, which we had heretofore carried out. It was thought that service on alternate Sundays was all it was best to attempt until the society was strong enough to be nearly or quite self-supporting.

With this serious breaking up of the anticipated even tenor of our work, the hopes of last year have not been fully realized, especially in the last line of work marked out—a wider, larger hearing.

You have heard Mr. Effinger's report. He made nine visits to Spencer, five to Mason City, one to Sheldon, one to Ames, and one to Mitchellville. These points were at such disadvantageous distances from Des Moines that, to accomplish this, he traveled 6,910 miles, and his traveling expenses, with all the reduction of clergyman's half-rates, were $163.52.

Of our other workers Mr. Clute has the following record for the year: He has had a regular morning and evening service, and young people's class every Sunday, at Iowa City. In connection with the evening service he has given three distinct courses of evening lectures, the first beginning with Nov. 16th. Out of the course of twelve he gave five, his subjects being, "The Antiquity of the Earth," "The Antiquity of Man," "The Darwinian Theory," "The Nebular Hypothesis," "Spectrum Analysis." The second and third courses of six lectures each, were all by Mr. Clute. In addition to this, and the ordinary number of funeral services, both in and out of Iowa City, he rested during vacation by holding two grove meetings in July, at Riverside and River Junction, giving two sermons at each; two sermons at Algona, four at Hastings, Nebraska; preached once in the close communion Baptist church at Ames, Iowa, and once in the college chapel at Ames, and once in Mt. Pleasant, rounding up his vacation with a sermon before the Universalist State Convention at Grinnell. Later, he gave a Commencement Address at Ames Agricultural College, an address before the State Teachers' Association at Independence, an address at the Geneseo Channing Memorial Service, lectures at Humboldt, two sermons at Des Moines, and an address on "*The Springs of Character in Channing*," at the joint session of Illinois and Wisconsin Conferences.

Mr. Hunting has also been dealing telling blows at all available points, but, having spent his vacation in New England, his outside work during most of the season has been confined to exchanges, Conferences, and lectures. He has preached three times at Des Moines, once at Cedar Rapids, once at Geneseo, Ill., and once at Quincy. He made himself a most important factor in the Conferences at Keokuk, Iowa, Geneva and Rockford, Ill., and has lectured at Des Moines, Ottumwa, Sheffield, Ill., and before two Teachers' Institutes.

Mr. Taft, in the midst of his many business cares, has, with occasional assistance from Prof. Earthman, kept up morning service at Humboldt throughout the year, with evening lectures a part of the time. They have also a flourishing Sunday-school.

Mr. Andrew, at Keokuk, has kept up the usual service.

Rev. Joel P. Davis, although in active business, has given most valuable service at Des Moines during Mr. Effinger's absence, and in the adjacent towns and farming communities has really done a great deal of very genuine missionary work in a most unassuming way.

Our energetic and promising young brother Cushing, who, we hope, will soon feel moved to ask for ordination, has preached to appreciative audiences at Coralville, Riverside, and River Junction, in all nineteen times, and attended several funeral services. His work has been largely a labor of love.

We wish we might include in this Association of Unitarian and Other Independent Churches the scattered bands who are working for progress under the Universalist name, and go on and speak of the excellent work done by Revs. B. F. Snook, Eberhart, Rogers and Rogan.

We realize the strength of *union*. We feel that the folds of our banner of Freedom, Fellowship and Character are broad enough to become an inspiration to them also. Ought we not to work all together for the promulgation of that simple creed, as Dr. Holmes put it recently at Music Hall, Boston, of "One God and Father, brought nearest to us by the man Christ Jesus?"

We cannot avoid alluding to a most encouraging illustration of the possibilities of liberal work in our beautiful State. It is the Liberal Christian Association of Storm Lake, Buena Vista county. The society was organized five years ago; the name was chosen in deference to the minority, who were not distinctively Universalists. They leased one of the orthodox chnrches for half the time, and have supported preaching ever since. The work was commenced under Mr. Eberhart, and is now under the ministration of Mr. Snook, who divides his time between this point and Webster City. They pay a salary of $800 for half the time, and have raised during the past

year $2000 for a little church of their own; a marked example of the fact that it is possible to keep up the interest and enthusiasm with a semi-monthly service.

Concerning the remaining line of work—the wider diffusion of our literature—we are doubtless also far below our possibilities. If permitted to judge, I should put, as one of the most important features of this work, the *increased circulation of* UNITY. It is steadily becoming an endeared help, almost a necessiiy, to Western workers. If it could find its way more widely into liberal homes, it would exert a steady influence for growth and organization. Less than a hundred copies are taken in our State, and, I say it with great self-reproach, only one of these in Mt. Pleasant. And, since even humility likes company, shall I say only one in Iowa City? [Iowa City now takes seven copies.—ED.] Keokuk has done but little better—only five names on the list. Des Moines takes *ten;* Mrs. Ingham, of Algona, *seventeen;* and Mr. Hunting, from Davenport, *twenty-seven.* It would be small comfort to the publishers, but, if every single copy passes through as many families as my own, the number of readers in our State is much greater than the subscription list would indicate. We have made some effort to obtain subscribers, through written appeals and by sending specimen numbers, but with little or no result. Nothing in this supplies the place of direct personal influence.

An improved plan of sending out the *Channing Circular* was suggested by Mr. Clute, viz.: to inclose with the Circular as many selected tracts as could be sent in a newspaper wrap. The Secretary waited long and patiently for the box of tracts from the A. U. A. It came at last. Since its arrival in April, the offer of Channing's works, with accompanying tracts, has been sent to every Congregational minister in the State.

Several thousand tracts have been distributed by Messrs. Hunting and Clute. It is all "bread cast upon the waters." Occasionally we receive a cry of real hunger, like this letter from Eddyville: "Will you please tell me the name of, and place where I can get, some book or pamphlet explaining the doctrines of the Unitarian church? I am not a member of any church, and am classed with atheists and infidels, which I am not; yet I cannot define my belief. I stand in the balance between them, and know not which way to move. I am a widow and cannot buy expensive works."

It has been an especial pleasure to mail to this address such tracts and spare copies of UNITY as we could command, not forgetting a copy of our own Conference pamphlet.

For such appeals, which we wish were more frequent, we need a supply of books which might be given without price.

Of all the *indirect* helps that have come to us within the year, none seems to the Secretary so potent in liberalizing the popular thought as *The Light of Asia.* Its rare beauty of diction and the melody of its rhythm win for it a delighted hearing, and no thoughtful person can close its pages without greatly increased breadth of view. With this feeling we keep several copies in active circulation.

In the meagerness of our apparent conquests, in the small number of our visible outposts, the small annual increase of our numbers, we must turn for consolation and hope to this deep under-current of broad, liberalizing influence that is percolating through all the strata of society. It comes to us in poetry and fiction, in periodicals and city dailies, in all the great social and humanitarian projects of the day. To quote the ingenious phraseology of Dr. Holmes, all literature is conspiring toward "the harmonizing of religious barbarism, the republicanizing of ecclesiastical despotism, and the Americanizing of Asiatic conceptions of the infinite and its relation to ourselves."

Everywhere we feel beneath and around us the throbbing pulsations of preparation, the stir and murmur of the new life, the new Church that is to be, of the good time coming. If our faith should falter, or our eye lose sight of the coming glory, we should be unworthy heralds of its approach.

Unitarianism must be prepared to answer the eager question, "Art thou he that should come, or look we for another?"

Meantime, let us still continue to ring out the clear note of *glad tidings to all people;* let us still strive to hasten the glimpse of the coming dawn, by tearing off the gloomy masks which ignorance and superstition have created, by stripping from humanity "the filthy rags" of total depravity, and so revealing its native dignity and grace.

Undaunted by temporary short-comings and disappointments, as individual workers and as an associated body, let us learn to labor and to wait.

C. T. COLE, *Secretary.*

NOTES FROM THE FIELD.

O. C.

"What news abroad i' the world?"

Rev. Mary A. Safford has been spending several weeks at Clear Lake, Iowa, to rest and recruit. She will soon enter upon work in her two parishes at Humboldt and Algona.

Rev. S. S. Hunting, of Davenport, has sent in his resignation, and will soon be ready for a new field of labor. During the vacation he has preached at Humboldt, Algona, Spencer, and Riverside, and has more work ahead.

A kind of liberal religious doctrine, which approaches Unitarianism, flourishes in many of our small Western towns. It has the breadth of the prairies, but lacks their richness of soil, When it becomes conscious of where it stands, and acquires definiteness and courage, it will do a large work.

V. B. Cushing, Esq., of Iowa City, has been studying for nearly two years for the Unitarian ministry, under the direction of Mr. Clute. He has preached frequently at various points near Iowa City. He would like now to make an engagement with one or two places, near each other, to preach once a Sunday, and receive such modest compensation as will enable him to live while he continues his studies.

GROVE MEETINGS.—Grove meetings will be held at Morse, Iowa, Sunday, Aug 15, and at Coralville, Iowa, Sunday, Aug. 22. Rev. G. Clute and V. B. Cushing, Esq., will preach, and it is hoped other ministers may be present and help.

MASON CITY, IOWA.—There are here some faithful souls, who contribute generously to the State work. It is expected that an arrangement will be made for the State missionary to visit the place for a stated number of meetings during the year.

DES MOINES, IOWA.—After the missionary was called to another work, the regular services were kept up here until vacation. After Sept. 1 another preacher will enter upon the work. Des Moines is a beautiful and prosperous city. The Unitarian Church has gathered some earnest people, with whom it is a pleasure to labor.

ALGONA, IOWA.—This bright town has made a determined movement forward in securing the services of Rev. Mary A. Safford for half the time. She will have a large and intelligent hearing.

DAVENPORT, IOWA.—The teachers of the Unitarian Sunday-school keep up the school through the summer months, and will not stop their work while the society is waiting for another minister.

AN OLD FRIEND COMING HOME.—Rev. Lyman Clark, of the First Parish, Petersham, Mass., will take his vacation in the West, including the first three Sundays of September. He may be addressed at Neoga, Illinois, from the 5th to the 15th of the month.

IOWA CITY, IOWA.—The energetic ladies here keep up the weekly meetings of their working society during the vacation. On the day of meeting they serve in the church parlors a most excellent dinner, to which not a few business men and women resort.

KEOKUK, IOWA.—The Unitarian Church is having its usual vacation. Mr. Andrew's engagement closed July 1, and he declines a re-engagement. A new minister will be sought after Sept. 1. The church in Keokuk is one of the oldest and best in the West.

SPENCER, IOWA.—Rev. S. S. Hunting preached here on a recent Sunday, and reports a most interesting visit. The town is prospering. The people are alive and in earnest. It is probable that a Unitarian minister may be secured for this and one or two adjacent places.

HUMBOLDT, IOWA.—The Humboldt people are finishing and enjoying their new church. The regular service is kept up every Sunday, but the new minister does not take up the work until Sept. 1. Since the completion of the railroad, giving direct north and south communication, Humboldt is looking up. Many buildings are going up, and business is good.

MT. PLEASANT, IOWA.—Though we have no Unitarian Church in this beautiful city, it is fast becoming a resort of the prophets, who are welcomed to the hospitable home of Mr. and Mrs. Cole. Rev. John Andrew, of Keokuk, and Rev. A. Thomson, recently pastor of the Presbyterian church In Hamburg, Iowa, have lately been visiting here. Just now, Mr. and Mrs. Cole are in affliction from the serious illness of their son Ralph, with typhoid fever. As we write, the danger is not passed,

Rev. John Andrew preached for Rev. B. F. Rogers (Universalist) at Mt. Pleasant, Iowa, Sunday, Aug. 1. In the afternoon of the same day, he gave the regular address at Red Ribbon Hall.

RIVER JUNCTION, IOWA.—Here, in a grove of oaks, there is a primitive little country church. But we never heard that the SPIRIT of TRUTH had any objections to the churches because they were small and rude. In the grove, near the church, there was a delighiful meeting on Sunday, Aug. 1. From the country for several miles around the people came together at eleven o'clock in the morning. Rev. O. Clute, of Iowa City, preached on "*Liberty through the Truth*," from the text, "And ye shall know the truth, and the truth shall make you free." After the sermon the hampers and baskets made their appearance, and the large audience fell away into groups, on benches and grass, to partake of dinner. Then, for an hour and a half, there were pleasant social greetings among old friends and new. At 3 p. m. Mr. V. B. Cushing, of Iowa City, preached from the text "God is love," and Mr. Clute gave a short discourse on "*Saving Faith*." The meeting was in all respects orderly and reverent, and a friendly and happy spirit prevailed.

In a recent letter, Mr. Wm. Ward, of Algona, Iowa, writes: "My recent experience at the Humboldt Conference was the best of my life. It is now ten years since the study of the sciences became to me a delight, and I might almost say an enthusiasm. Until very lately, I have never looked at the *tendency* of scientific thought. I have simply been trying to comprehend the great problems worked out by some of the great masters in scientific thought. Now, so far as I am able to judge, none of these deep and grand problems, that reach from the earth to the stars, offers an atom of evidenee against the existence of the great spiritual FORCE that we call God. You can hardly realize how glad I am that I became acquainted with Unitarians. The tendency of all science is to UNITY. It is a grand name, full of meaning. And so sure as all the movements of nature are from chaos upward through complexity to unity, so sure will the tendency of religious thought continue from Fetischism and Pantheism up through Trinitarianism to the grand thought of Unitarianism, that sees everywhere evidence of the one living God. I am looking with some interest for the 10th of August. At that time our EARTH will plunge across a zone in which passes what is called the August meteors. These meteors are years in making the circuit of their very eccentric orbit, which lies far out in space. On the night of the 10th, some of those small bodies, which have made thousands of circuits of their mighty orbit, will come to rest on our globe. It is a strange thought that the earth is gathering in matter from from the broad regions of space. May we not suppose that thoughts and ideas, which build up in MAN all that is good, also come to us from on high and find a resting place, or rather a recognition, for a brief period, in some noble system of religious or scientific thought? We do not know that this is so, but ideas seem to come at times like a rush of meteors streaming in from the sky upon our EARTH."

GROVE MEETING AT RIVERSIDE, IOWA.—Yesterday, Aug. 8, being a delightful summer day, we had a fine opportunity to ride fourteen miles to the grove meeting at Riverside, which had been arranged by Rev. O. Clute, and there to enjoy the hospitality of the people amid the beauty and freshness of nature. These grove meetings are an illustration of what may be done in the country, in the vicinity of villages, where there are a few families of the liberal stamp. Three hundred people gather in the grove, where every circumstance conduces to order, good cheer, and religious earnestness. These people are farmers, artizans, and the professional men of the vicinity, and when one speaks to them, their attention and interest give inspiration to the speaker. These people are thoughtful and many of them very intelligent. Nominally, those who are most interested may be Universalists, but they seem to find their own in any liberal teacher. A person who supposes that Unitarianism cannot be preached acceptably to plain country people would do well to come to Iowa and attend one of the grove meetings. Certainly there was no holding back yesterday, and the whole occasion was full of social and religious interest. Take these facts and think what good seed is sown at every meeting. Yesterday about five hundred tracts were given away—those of Channing,

Ware, Sunderland, and Clarke. Within twenty-four hours, there will be read by *one thousand persons*, and, with those who came to the meeting, they will further explain the thoughts given by the several preachers. Three copies of Channing's works were sold, and we think that from ten to twenty thousand words of good, sound religious sense were spoken between eleven and four o'clock, not including those of social cheer. We were glad to hear our young apostle, Cushing, who has great aptness in fitting his discourse to the head and heart of his hearers. We predict a useful and even brilliant career for him. It is hoped that some parish wanting only one service a Sunday will desire his services while he continues his studies for two or three years. We were glad to have Bro. Andrew, of Keokuk, with us to share the joy of the occasion. We are convinced that the seed sown yesterday will produce a hundred-fold throughout one-half of Washington county. Let us keep the ball rolling. S. S. H.

KANSAS CITY, MO.—Recent papers from this place contain two sermons published in full, preached by Rev. D. N. Utter, in the Unitarian Church; one on the "Duties of Citizenship," in which he is not afraid to teach his hearers political duties in this vigorous fashion: "The truth is that the influence of almost any man is greater than he thinks. There is a power in a firm conviction of mind, arrived at by earnest reasoning, held as solemn truth and proclaimed sincerely, or advocated with enthusiasm, a power that few appreciate and that no one can calculate. Take a man that is wrong—as deluded as Dennis Kearney—and if he says his word with emphasis, and sound arugment, he may sway the vote of a sovereign State and chain a great city's commerce." . . . "He who cares for his nation will not flee from the devils of greed and corruption, but will stand by and help to put them out. The selfish man may sit in his library enjoying the choicest company that survives from the ancient world, or with a friend discuss the exceeding filth of the political pool, but the true patriot, however high and pure his life, yet does what he can to purify the pool."

The next Sunday he preached upon "The Harvest Field," from which he gleaned hints as to the methods of soul-harvesting—work, patience, intelligence. He warned his listeners from expecting too much on short returns: "Everything worthy grows slowly, and a good harvest is not to be expected the same day the seed is sown—only mushrooms grow in that way. We must allow geologic epochs for the development of so little a thing as a finger-nail. Huxley thinks Nature worked about a million years in perfecting the hoof of the horse. An ancient author said he could well wait a century for readers for his book, since God had waited so long for him to write it. It is in this spirit that we should go forth to the harvest of souls."

In spite of Bro. Utter's warning, we will continue to expect to see much prosperity to the Society at Kansas City from such preaching.

GRAND HAVEN, MICH.—Rev. S. W. Sample, who began his ministry in the pioneer field of Strawberry Point, Iowa, is laboring most earnestly and successfully at Grand Haven. In the face of many difficulties, the work is steadily solidifying under his hands. He was the Fourth of July orator of the town, and the *Grand Haven News* publishes his address on "The American Idea" as an extra. This country, he says, is the first nation ever founded upon an idea. "What is the American idea? It is the sacredness of the individual, or, stated in one word, Humanity. Its component parts are justice, liberty, equality, brotherhood. America may be said to have hitched her wagon, not to one star alone, but to several stars—human worth, human justice, human freedom, human equality." In this address he makes forcible array of the evidence which no impartial scholar can deny of the important part Thomas Paine performed in the development of this idea.

Felon of minutes, never taught to feel
The worth of treasures which thy fingers steal,
Pick my left pocket of its silver dime,
But spare the right—it holds my golden time!

—*Holmes.*

EXCHANGE TABLE.

F. B. C.

The Woman's Journal, for July 31st, gives a view of slavery as it was, from the experience of that noble woman, Angelina Grimke Weld:

"As from Sunday to Sunday she taught her pupils, and pondered the means of culture lavished upon them, in place of the fines and imprisonment denounced by the laws against all who should teach the slaves even the alphabet, the contrast smote her with horror. Upon exploring further, she found that no law forbade their verbal *moral* instruction. So, going to her mother, she asked if she might have their slaves come into the house every morning, and hear her read the words of Christ, and talk about them. Her mother replied with much feeling, 'You may, my child, and I will come and sit with you.' The slaves hailed with joy the good news. At the hour, her mother and sisters came and sat by her. Eagerly, at the glad signal, in came the slaves. After reading from the Sermon on the Mount, she spoke to them of the simple truths of the gospel, then kneeled down and prayed with them. This morning worship with the slaves she continued daily when at home, while she remained in Charleston. Their simple words of gratitude for her sympathy and love were constant and full of heart.

"We now take up where we left it her experience in the Presbyterian church. Soon we find her discussing slavery with her minister, the Rev. Dr. McDowell. He listened, said that slavery *in itself* was a great evil, that the *system* was wrong, but to uproot it would deluge the city with evils vastly greater. All we could do was to pray and wait. She suggested 'pray and *work*,' and urged him to preach about it, at least to speak of it as he had just spoken to her. After frequent talks, they began a correspondence. Several letters passed, but with no result that promised action. She then went to the elders of the church, all slaveholders. They listened with courtesy, told her that, young as she was (then but 18), it was not strange that she should feel thus, but that riper years and wider experience would surely set her right. She then turned to the private members. One mistress of slaves said, 'Slavery has embittered my whole life.' Another, 'It is the greatest of curses to *us*, but I see no possible escape.' Another said, 'I sympathize with you, but cannot see a ray of hope.' After long working and waiting, hopeless at last of action by her church, she felt that it could be her church no longer, and that to continue in it was to partake of its guilt."

The Independent: "By the death of Professor F. Lessing, which occurred at Karlsruhe, on the 5th of June, German art, and more especially the Dusseldorf school of painters, has lost one of its most distinguished representatives; for Lessing was regarded by his countrymen as one of the greatest of living historical and landscape painters. He was a richly-gifted genius, whose talents quickly reached the height of their powers, in spite of many hindrances that encountered him in the outset of his career. The deceased artist—a grand-nephew of the well-known poet and critic, G. E. Lessing—was born in Breslau, on February 15th, 1808."

"UNITY" SUNDAY SCHOOL LESSONS.—SERIES V.

Published by "Unity," Room 57, 75 Madison St., Chicago, Ills.
One Set (10 Lessons,) 10 cts. 25 or more sets, 5 cts. each.

CHANNING,

AND THE UNITARIAN MOVEMENT IN AMERICA.

BY W. C. GANNETT.

(The references are to the one-volume "Works," Amer. Edition, and the new one-volume "Life," of Channing.)

Lesson VII.

THE THREE POINTS OF UNITARIANISM:
(2) THE NOBILITY OF HUMAN NATURE.

1. Channing's "One Sublime Idea,—the Divinity of the Soul."

"One sublime idea has taken strong hold of my mind,—the greatness of the soul, its divinity, its union with God by spiritual likeness:" so said Channing of himself, and adds, "Preaching which is to do good must have its great idea." His own he so constantly repeated and applied that it made his sermons a lofty monotone. (*Life*, 445-6; *Works*, 1.)

This, the second point of Unitarianism, was again in strongest contrast with Calvinism. Calvinism affirmed the "Total Depravity," Unitarianism the "Divinity," of human nature: and, this time, each heard in the other's word an awful blasphemy blotting all the truth! Yet, here as before, each really emphasized a half-truth. To both Religion was that which brought man nearer God: but in human nature Calvinism only saw the force which separates us from him,—"Sin": Unitarianism saw that, too, but much more plainly saw the force which draws us toward him,—"kinship." Calvinism thought human nature essentially *centrifugal* from Right, and looked elsewhere, to God's own direct drawing, for every motion towards him: hence the whole machinery of Grace,—vicarious atonement, irresistible conversion and salvation,—which left most scanty room for man's free will and virtue. It seemed as if the more corrupt, abject and helpless, man was, the greater was the glory of God the King, who saved him. Unitarianism thought human nature in itself *centripetal* to Right; that the saving Grace was lodged, that is, in its very constitution; and that "Sin" was but the pull-away of a free will not yet perfected: and so, the more erect, the more God-like man was, the greater the glory of God, his Father and Creator. Or more shortly, thus: Calvinism saw in man, since the "Fall," a temple *ruined*: Unitarianism saw in man a temple incomplete because *still building*. A difference wide as heaven and hell this made in the doctrines.

Now for illustrations. Read Channing's two sermons called "Likeness" to God (*Works*, 291-302) and "Imitableness of Christ's Character" (310-316), and his "Introductory Remarks" (1-7), and you will read the very heart of the man and of Unitarianism.—"All minds are of one family." (*Works*, 313.)—"The soul an image of the infinity of God." (*Works*, 1; 294-6; *Life*, 444.)—"What a *man* is." (*Works*, 48.)—"Nothing in Jesus to which men might not ascend." (*Works*, 314-5.)—"Virtue, not Sin, the essence of the Soul." (*Works*, 70; 300.)—"It is a false idea that religion requires the extermination of any principle or passion in us. Our nature is a beautiful whole, and no part can be spared." (*Works*, 340.)—"God-like men." (*Works*, 298-9; 346.)—"The parent's highest office is to bring the child to consciousness of the divinity within him." (*Life*, 442.)—"The noblest use of travelling is to discern more of the God like in the human." (*Life*, 346.)—"The sight of every human being should be accompanied with the thought of the grandeur of a human ul." (*Life*, 302.)

(*The Talk.*—"Divinity" of soul, i. e. God-likeness, not duty. In same sense, "Divinity of Christ."—Which of the two ideas of human nature, think you, was nearer right? Get class to mention signs of depravity in us and signs of divinity, before turning to Channing. Why *total* depravity, if not total divinity? Would the terms "*native* depravity" and "native divinity" be true? Explain the theologic doctrine of the "Fall" and "Original Sin"; its half-truth; and how the new scientific doctrine of "Heredity" affirms bequests of divinity as well as of depravity.—The "sense of sin,"—are Unitarians without it, as charged? Does their system slight it? Yes: yet see Channing's answer in *Life*, 378; *Works*, 300.—Which view is the "pale negation?" Which the lurid? Which view is gaining ground? Orthodoxy has immensely modified its tone on this point, also,—except in Revivals.—For New Test. witness to divinity of soul, see Matt. V. 48; John I. 4, 9, 12; Acts XVII. 28-29; Rom. VII. 22, 23; VIII. 5-17. Among heathens the "god-likness" of the soul was a household word of Platonism; and for the Stoic thought of its divinity, see Epictetus, I. 3. 9.; II. 8.)

And now see how this "one sublime idea," the God-likeness of the soul, echoes through all Channing's thought:—

2. This the Foundation of Religion.

The soul knows God in and by itself. Piety is child-soul's natural attraction to its Father.—"At the foundation." (*Works* 313.)—"To rob man." (*Works*, 3.)—"The idea of God, sublime and awful as it is, is the idea of our own spiritual nature, purified and enlarged to infinity. In ourselves are the elements of the Divinity. (*Works*, 293; 6.)—"What, then, is Religion?" (*Works*, 296.)—"Then the Divinity is growing within us." (*Works*, 298; 292.)

3. This the Foundation of Faith in Immortality.

Channing believed that Jesus by his teaching and resurrection had changed the vague hope of immortality to a certainty; but he loved to trace the signs of immortality in the nature of the soul. (*Life*, 244--9.)—"My faith in it rests very little on mere affection, but very much on the fact of human excellence. Virtue is the only thing in the universe of the continuance of which I am sure; for it is of the very essence of God. Everything else may pass away; this cannot." (*Life*, 628.)—"The undoubted fact that the mind thirsts for continued being just in proportion as it obeys the will of its Maker is a proof, next to irresistible, of its being destined by him for immortality." (*Works*, 356.)—"I see in crime itself (four) proofs of human greatness and of an immortal nature." (*Works*, 357.)—"The soul and the tree:" four arguments for immortality. (*Works*, 354--6.)—"One angel's history may be a volume of more various truth than all the records of our race." (*Works*, 365.)—"I think of Heaven as a world of stupendous plans and efforts for its own improvement." (*Works*, 365.)—"The whole present creation perhaps a dungeon and a hell to the sinner, after death." (*Works*, 353.)

4. This the Foundation of Brotherhood.

"Men have as yet no just respect for themselves, and of consequence no just respect for others. There is one principle of the soul which makes all men essentially equal, the sense of duty. This power makes the seraph and the lowest human being brethren. Do we understand our spiritual brotherhood? Do we feel ourselves derived from one Heavenly Parent, in whose image we are all made? This seems to me the only true bond of man to man." (*Works*, 67--9.)—The secret of Jesus' brotherhood with men: "In the most depraved he saw a being who might become an angel of light." (*Works*, 309--10; 327.)—"You (Abolitionists) take your stand on the unutterable worth of every human being, and on his inalienable rights as a rational, moral and immortal child of God." (*Life*, 568.)

(*The Talk.*—Read Epictetus' little chapter, I. 13.)

5. And of the World's Regeneration.

"A new reverence for man is essential to the cause of social reform. The import of the word Brother. Then wrongs, now hardly thought of, will give a deeper shock than *we* receive from crimes which the laws punish with death." (*Works*, 7.)—"A new reverence for humanity, a new feeling of brotherhood and of all men's relation to a common Father,—before this all oppressions are to fall," etc. (*Works*, 924: close of Channing's last Address.)

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